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MEMBERS OF MINORITY GROUPS
TELL OF MISERIES OF RACE
DISCRIMINATION

Vancouver — The misery of facing discrimination because of one's race — their personal experience — was described here by six representatives of Canadian minority groups. How racial discrimination looked from their point of view was told by a Chinese, a Japanese, an East Indian, a Negro, a Jew and a North American Indian.

They addressed a parent-teachers' association meeting. Foon Sien, editor of Vancouver's Chinese Times, said "We Chinese feel we have been the most wronged people in Canada."

"Thousands of our people helped to build western Canada, yet we are discriminated against at every turn." Discriminatory immigration laws and general public prejudice in the past, he said, had resulted in Chinese being killed in riots "simply because people didn't like them."

A similar story for the Japanese was told by Susma Tabata, a student at the University of British Columbia.

"Wartime internment," he said, "caused many Japanese-Canadians to become pure Japanese in their minds again."

At present Japanese are barred from three types of employment in B.C. These are civil service, logging companies working on crown timber lands and contractors for public works projects.

East Indian Gar Fsha Singh, a graduate of U.B.C., said he is working in lumber mills because he can not get a job in any other line of work.

"Restrictive covenants," which prevented Jews from living in certain areas were attacked by Col. J. E. Berner.

Mrs. Ruth Smith, editor of the Native Voice, a special publication of the Native Brotherhood of B.C. Indians, said the Indians are a people who faced even fewer freedoms than the other minority groups.

"The native Indians," she said, "are living under the totalitarian rule of a democracy."

"They have no freedom of religion, being forced to adopt the denomination which prevails on their reservation. They have a limited freedom of movement, and must stay on their reservations unless they go through the complicated process of re-enfranchisement."

"They have no freedom of education. The church school on the reservation is the only one most of them see."

Duke Cromwell, a Negro chemical engineer, said that if the white majority took as much time to understand the minorities as the minorities did to understand the majority, the problem would solve itself.

—Saskatoon Star Phoenix

Each individual with an evil attitude toward his neighbor of different origin adds another to an evil mass of men who work the horrors of attempts to oppress or exterminate other peoples. By adding to the number of people of evil influence an individual who condones or takes part in racial discrimination adds to the danger of creating a society which is an unfit environment for decent, constructive people.

—Port Credit Weekly

RACE DISCRIMINATION

IN SASKATCHEWAN

Is there race discrimination in Saskatoon? A Nigerian student at the University of Saskatchewan does not think so. Within the past few months, "Aki", a medical student from Lagos, has been offered four opportunities for summer employment.



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BLACK MINDS WORST RACE
EVIL

A black skin is a handicap to a person only when the black minds of white people deny a black man his human rights.

A yellow skin is a detriment to a yellow person only when the yellow heart of a white man who fears his competition deprives a yellow man of his natural opportunities.

A racial or national inheritance results in discrimination when an envious person uses his hatred to hurt a person of another race or nationality who has earned a superior place.

No difference in color, race, or nationality justifies the malevolence of any human being toward another. The moral law which provides that none can do any injury to another without working greater harm to himself makes everyone who is guilty of discrimination among men the victim of his own black mind or yellow heart.